

accepted a short time before. The Swanns' pioneered several towns in Utah and finally located at Preston, Idaho, in 1884. Here she died on January 12, 1909.

Before her marriage Fanny Jones was employed as office assistant to a Doctor Davis. She was a serious-minded girl and became very interested in the work of the doctor. He in turn did all he could to teach her the healing art. She studied anatomy, sanitation, home care of the sick, and other like subjects from the books he gave her.

While crossing the plains in a wagon train, the cattle stampeded one night. A twelve-year-old girl sustained a broken leg in the melee. Mrs. Swann set the broken bone, left some of her furniture on the prairie to make a bed in the wagon for the injured girl, then walked the remainder of the way to the Valley. This was her first experience in bone setting, but not the last for she set many a broken limb.

A portion of the family garden was devoted to herbs. She went into the fields and mountains and gathered many kinds of plant materials from which she prepared her simple remedies. Babies were given concoctions of catnip, mint or kinnikinnick. Older patients got Indian root, yarrow, or quinine. Her grandson said he was quite sure he recovered from many a childhood sick spell just at the thought of taking some of his grandmother's medicines.

Her greatest service to her community was no doubt in the role of midwife. She attended the birth of over two thousand babies. Sometimes she would stay and do the housework as well as care for the mother and child. She visited the home several times after a baby was born to see that everything was done for the safety and comfort of her patient. The standard fee for this service was five dollars—when she got it.

Her personal influence in the sick room was remarkable. Pain seemed less intense when she was near. Even those who died faced the end with serenity and courage because of her faith.



LESSON FOR MARCH, 1963

Compiled by KATE B. CARTER

DAUGHTERS OF UTAH PIONEERS

Pioneer Women Doctors

By their fruits ye shall know them: —Matt 7:20



TAKE care of yourselves and live as long as you can and do all the good you can . . . seek to extend the present life to the uttermost by observing every law of health."

These were the words of Brigham Young as he instructed the Saints on how to live that they might have strong, healthy bodies. To conquer a desert they needed strength, hence the pioneers were urged to abstain from strong drinks, overwork and be happy in their homes and fields. A plan to give further knowledge on the care of their bodies led to the establishment in Deseret of a *Council of Health*, organized in the latter part of 1848 with Dr. Willard Richards, a Thompsonian physician, as the leader and instructor. Dr. Richards' wife, Susannah Liptrot, a graduate nurse from England, assisted her husband when the Apostle-doctor could not be present. Zina D. H. Young, Emeline B. Wells, Patty Sessions, Prescinda D. Kimball and others attended the classes faithfully, receiving practical instruction in midwifery, care of children, children's diseases, etc.

William A. Morse, P. C. wrote the *Deseret News* in June, 1850 as follows:

We would inform our friends and fellow citizens that a *Council of Health* was formed in this city about sixteen months ago, by and with the advice of the authorities of the Church, which is attended once in two weeks at the house of Dr. Willard Richards.

The principles on which we shall act we believe to be benevolent. We intend to allow our selfishness to govern

Grove "Brother Hawley" was often called to help in emergencies. With steady and dextrous manipulation the injured limbs were set and healed straight and strong. Ellis often said, "I learned more from grandfather about setting bones than I did in college."

Never did she hesitate to answer a call. Sometimes her children would protest that she was physically unable to go. In fact, for a number of years, she was unable to go up and down stairs, and as her home and office were on the second floor of the building her two sons carried her up the stairs and she sat on an ironing board and coasted down. Three days before her tenth child was born she attended a difficult confinement and saved both mother and child. Sunshine or storm, daylight or darkness, were all the same if someone needed her professional help. She never asked her patients for monetary recompense. She reasoned, they knew her fee and if and when they were able to pay, they would. Her services included prenatal care of the mother, delivery of the child, and ten visits after the birth when she would bathe mother and babe, make the bed, sometimes cook a bowl of gruel if the mother's appetite failed; in fact, anything she could do for the comfort and well being of her patient. The price? "Twenty-five dollars when it was convenient."

Women came from far and near to attend her School of Obstetrics and Nursing. No set standard of scholastic attainments was required of the students—just a sincere desire to serve and to persevere in the acquisition of knowledge. As she dictated the notes for the following day's lesson she would wait between sentences until those who wrote slowly could catch up before she went on. She would spell the difficult words and explain the new facts over and over until everything was comprehensible to those who had not studied anything for years; or those who had practically no formal education. Some of the women would bring their babies to classes, then this mother-teacher physician would take the child in her arms while its mother wrote her notes.

Besides teaching in her own home, she traveled from Canada to Mexico imparting her knowledge to others in isolated communities. Many harrowing experiences filled her life during those years, for she was the only one skilled in handling emergency cases who was within reach. Once there was a young man whose hand was terribly mutilated in an explosion. She cleansed and bandaged the hand, then stood for hours tenderly and patiently removing the burned powder from his face. Hardly a scar remained and he could use the fingers that remained on his hand.

The Latter-day Saint colonies in Mexico were scattered and one especially, Colonia Garcia, was miles up a treacherous dugway through the mountains. One day a man drove up to her home in Juarez: "You are needed in Garcia, for a woman has been in labor twenty-four hours and the baby cannot come. Please come and save their

from our reach; but the want of a hospital of our own grew more apparent year by year until 1881-82, when in the minds of several Mormon women it was settled as a necessity, and the idea was coincided in by some of the leading men.

In the Spring following, the Catholic Sisters, who for seven years had conducted St. Mary's Hospital on the premises which they rented, were going to vacate them, which suggested an opportunity for us to obtain the place by paying rent as they had done. After consulting the First Presidency and other prominent brethren with regard to the feasibility of the undertaking, and receiving encouragement respecting means for that purpose, it was decided for the Latter-day Saint women to inaugurate a hospital. Accordingly, an organization was formed, entitled "Deseret Hospital Association"—consisting of a Board of Directors, House Surgeon, Matron, etc., and I was required to preside, which although acknowledging the honor conferred, I accepted with the greatest reluctance—reluctance that approached nearly to obstinacy. I saw at once that we were grasping a Mammoth—that as we had to commence at bed-rock—build additions, make repairs in the building, and fit up in every department much thought, labor, and time must be devoted in that direction. I realized the great need, and the importance of the movement, and did not feel to shrink from my labor or responsibility, but when my time was all occupied, as it truly was at that time, for me to involve myself in other and untried duties, seemed nothing short of subscribing to neglect of those already resting upon me; but I obtained a promise that after the hospital was in good running order, I might resign.

In connection with the Board of Directors, which consisted of ten ladies, I spent very much time—calling and attending Board meetings, consulting, etc., and succeeded beyond our most sanguine anticipations. Although many of our patients were unable to pay expenses for treatment, by liberal donations we were enabled to fit up the building, supply each department, and pay our work-hands, nurses, etc. But our remuneration consisted in the consciousness of doing our duty, and in the sweet enjoyment which follows extending relief to suffering humanity—not one of us received one cent for our services—we were not hirelings, dollars and cents, with us personally, were out of the question.

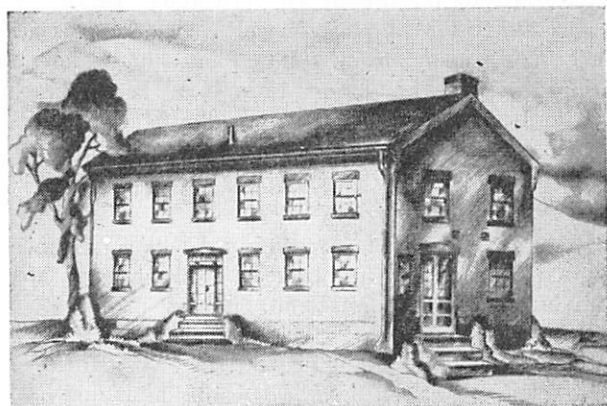
I retained the position of President nearly two years, when I resigned, and Bishop H. B. Clawson succeeded me, retaining the original Board.

The officers of the Deseret Hospital Association were: President, Eliza R. Snow; vice president, Zina D. Young; executive board, M. Isabella Horne, Marinda N. Hyde, Phoebe Woodruff, Bathsheba W. Smith, Jane S. Richards, Ellen B. Ferguson, M.D.; secretary, E. M. Wells; treasurer, Matilda M. Barrett; chairman visiting committee,

Two died in infancy and another died following the birth of her second child in 1905. Mother died February 23, 1919."

THE DESERET HOSPITAL

After her return to Utah Dr. Romania Penrose advocated the establishment of a woman's hospital in Utah but it was not until August 1, 1882, that the Deseret Hospital became a reality. From the *Sketch of My Life* by Eliza R. Snow we quote:



Deseret Hospital

Although two hospitals, St. Mark's and St. Mary's had been established in Salt Lake City by their respective religious denominations, the Latter-day Saints felt the need of one of their own where the sick and maimed, who desired, could have the sacred ordinances of anointing with oil and laying on of hands administered without being exposed to the contempt and ridicule of those who ignored them. But the means, labors and attention of our people being necessarily directed in so many channels, that in cases in which hospital appliances were indispensably requisite for the alleviation of suffering humanity, we patronized those in operation.

Leading Mormon women have, from time to time, suggested that we make a move in the direction of a hospital of our own, but without location, building, and without funds to start out in an enterprise of such magnitude seemed preposterous even to the most sanguine. At one time, President Young proposed to me, if I would take charge, and preside over the institution he would donate a certain lot, on which was a moderately sized house, for the commencement of a hospital, of which he would give a warrant deed for that purpose. But at that time my labors and responsibilities were such as rendered it an utter impossibility for me to accept the proposal and, as he declined entrusting it to another, the generous offer passed

lives. We have a fresh relay team in the canyon to replace the tired ones," Without a moment's hesitation she gathered what extra supplies she might need in the destitute home to which she was going, climbed up on the spring seat of the lumber wagon and said, "I am ready." After a precarious journey she arrived in time to save the mother's life but the baby died before she got there.

Her life was a continuous giving of self to those who needed her help. From the plains of Alberta, Canada, to the mountains of Mexico, there were hundreds who called her name blessed. Wherever she went to teach she established a home for herself and the daughters she usually took with her. Her life was not all given to those outside her own family circle. Her children were always her first concern, and whenever they needed her she came, whether to usher in a new life or prepare a dear one for his final rest. She found time to be on the General Board of the Relief Society. She was a delegate to the National Council of Women in Washington, D.C., a member of the Deseret Hospital Staff where she served with efficiency, president of the Utah Women's Press Club, and a noteworthy poet. She published a volume of poetry in 1910 which she called "Life Lines."

Sixty years of such service left her physically, a frail little lady. But never would she admit that she was "old." Her eyes were bright, her hand strong and gentle, her spirit undaunted. She was honored by her Alma Mater who awarded her a gold medal for being the oldest living graduate. She was elected to the Utah Hall of Fame at the age of ninety-four—a fitting recognition of the life of service to her God and to all who came within the radius of her influence.

Just a few months were left until she answered the final call. A cancer developed in her neck. Never once did she ask why she, who had eased the suffering of hundreds, should be allowed to endure such pain. With complete self-mastery and absolute assurance that "God doeth all things well," she waited for the last summons. It came just as the sun was sinking behind the mountains on January 31, 1939.

DR. MARGARET CURTIS SHIPP ROBERTS

Margaret Curtis Shipp Roberts was graduated from the Medical School of Pennsylvania in 1882, and for thirty-five years was a well known physician in Utah. She was the daughter of Theodore Curtis, a Utah pioneer, and was seventy-five years of age when she passed away. Her entire life was one of service to others. When a very young woman she became the plural wife of Dr. M. B. Shipp, and throughout the autobiography of Dr. Ellis Shipp, she speaks of her great love for "Maggie," as she refers to her. At different times when Dr. Ellis was away at school she received letters from Maggie with a twenty dollar bill enclosed, and on one occasion an order

for fifty dollars. All during these years Maggie was working hard and saving whatever he could so she too might go to Philadelphia and receive her M.D.

After her return to Utah, Dr. Margaret practiced medicine and minor surgery in Salt Lake County. The last ten years she specialized in obstetrics. To her is given the honor of starting the first Relief Society Nurse Class in the Salt Lake Stake, teaching without remuneration for two years. In 1902 she started the Relief Society Nurse School, under the auspices of the General Board of the Relief Society. Over three hundred Relief Society nurses were graduated from the school and about as many midwives. During 1915-1916 she was re-engaged as medical instructor for the Relief Society School of Obstetrics and Nursing. Although she was the mother of nine children at the time of her death only one daughter survived her.

She was now known as Dr. Margaret C. Roberts, having become the wife of Brigham H. Roberts.

At the time of Dr. Margaret's death Saturday morning, March 13, 1926, her husband, B. H. Roberts, was presiding over the Eastern States Mission. She had attended the West Pennsylvania conference in Pittsburgh on Sunday March 7th, where she delivered a valuable message on the duties of women and their problems.

Funeral services for her were held in the Eighteenth Ward Chapel, Salt Lake City, March 17th, with Bishop Thomas A. Clawson presiding. The speakers, President Heber J. Grant, George Albert Smith, Orson F. Whitney and Rulon S. Wells paid eloquent tribute to Dr. Roberts. Other prominent members of the LDS Church present were President Charles W. Nibley, President Rudger Clawson and Elder Richard R. Lyman. A quartette composed of Margaret S. Hewlett, Pearl K. Davis, Hyrum J. Christensen and Professor A. C. Lund furnished the music. A violin solo was ably rendered by Professor Willard Wiehe. Invocation was offered by Elder J. Golden Kimball and Elder Levi Edgar Young pronounced the benediction. The grave was dedicated by Elder Charles H. Hart.

The following beautiful tribute was paid Dr. Margaret C. Roberts by Annie Wells Cannon:

Utah has lost one of her most brilliant and useful women in the passing of Dr. Margaret C. Roberts, whose death occurred from an acute attack of pneumonia, March 13, of this year in New York City. She will be sadly missed from a large circle of acquaintances and deeply mourned by those who knew and loved her; yet the influence of her tender ministrations among them will radiate through the years to come, holding her ever in fond remembrance.

Leadership and individuality were strongly evidenced in the character of Dr. Roberts from early childhood. These attributes, added to a natural beauty and an attractive personality made her

as far north as there were houses and to the east as far as the mountains. For forty years this was their home. Lucy Barton Seely, a daughter of Eliza and James, tells of her mother's experiences as a pioneer doctor:

"Early in life it became evident that Eliza was born with a gift for healing and caring for the sick. Many of her ancestors were doctors. She passed the requirements of a doctor and was given a certificate to practice by Dr. (Denton) Benedict who was a member of the first Medical Society of Utah. She was the instrument for bringing many, many children into the world. She was called to many homes by doctors because of her great skill and knowledge in healing milk leg after childbirth. When she called, she would immediately roll up her sleeves and pitch in. One doctor said, 'I ceased to worry and I knew my patient would get well if I could get Sister Barton to come and help.'

"As a child I trotted all over the ward taking medicines to the houses of sick children or other members of the family. My mother walked up hills and down hills and through many streets to the houses of the sick. Many times I have heard a knock on the door at night and a man's voice urging her to hurry. We perhaps wouldn't see her for many days. Ofttimes we would hear someone in the coal house and when we went to see who was taking the coal they would tell us that our mother had sent them as she needed more heat for her patient. This would happen often as the people were usually very poor. She gave her time and much of her own provisions to the poor. I remember she made a spring tonic that was marvelous in curing the sick. She got the ingredients from the Z.C.M.I. and George Reid, the druggist, was a good friend of our family. She would go and stay with patients who had diphtheria, a fearful disease in those days, until they had fully recovered. Once she was called to go to Evanston, Wyoming to nurse a boy who had been kicked by some animal. She stayed five weeks until he was well. We, at home, had to get along without her most of the time.

"Mother served as a counselor in the 21st Ward Relief Society to Sister Burt, who was the wife of the Bishop. After her death mother was appointed president. On her sixty-eighth birthday, and on the fourteenth anniversary of her appointment as president of the Relief Society, she was the honored guest at a social given by her associates in the 21st Ward Hall. High tribute was paid her for her faithful labors as Relief Society worker and as a friend of the sick and those in need. She was the mother of eleven children.

During her young womanhood Janet Downing became deeply interested in medicine and enrolled in the University of Edinburgh, specializing in obstetrics. She was privileged to study under Sir James Y. Simpson, one of the pioneers in the field of obstetrics. This noted Scottish doctor was the first to demonstrate the use of ether and chloroform and was knighted by Queen Victoria in recognition of his service to mankind. Janet's diploma was signed by this famous physician. After her graduation she practiced in the Lying in Hospital at Edinburgh where she received additional valuable training, and she soon became one of the most sought-after nurses in that section of the country.

After the death of her husband it was Dr. Hardie's decision to bring her family to Utah to make their future home and, accordingly, she with five of her children made the voyage across the Atlantic, and joined the handcart company captained by *Daniel McArthur* which left Iowa City June 11, 1856. Shortly after her arrival in Salt Lake City, she resumed her medical career and became one of the most popular obstetricians in Utah. "Grandma Hardie" was sixty-two years of age at the time of her death which occurred June 2, 1872. Her life was dedicated to helping those who were in need of help and her tender solicitude, courage, and indomitable faith are well remembered by the pioneer families she served so well. — DUP Files

KNOWN AS A DOCTOR

Eliza Barton was born July 15, 1844, in the town of St. Helens, six miles from Liverpool, England. In March, 1854, her mother died leaving Josiah, the father with three daughters and two sons. He became increasingly bitter, probably because of his wife's death, his many responsibilities regarding his young family, and especially was he resentful toward the Mormons. He finally told Eliza if she continued her affiliation with the Church he would disinherit her. Not being able to deny her testimony, she left England in 1862 on the ship *Manchester* in company with her uncle, John Barton, his wife Elizabeth and family. In Florence, Nebraska three of their sons, William and James, twins, and John who had all come to America two years before, met their father and other members of the family, including Eliza, and together they made the journey across the plains in the *Ansel P. Harmon* company. Within a short time after their arrival in Salt Lake City they moved on to Kaysville, Davis County.

On the 4th of July, 1863, Eliza married her cousin, James Barton. Kaysville was their home until 1879 when they returned to Salt Lake City where James found work on the railroad. He was a master mechanic. They settled in the 21st Ward. It was a new ward on the north bench taken from the 20th Ward and extended

always an outstanding figure in whatever group she happened to mingle. Since such would inevitably seek expression in some line of public endeavor, "Doctor Maggie," as her intimates loved to call her, chose the science of medicine as the profession through which she might render the greatest service. She graduated from the Woman's Medical College of Pennsylvania in the spring of 1882, and immediately upon her return home entered into practice, becoming in a short time one of the most successful and efficient physicians in the community. Early in her practice she was impressed by the lack of knowledge among her patients and others concerning personal hygiene and the necessary sanitary methods for good health and proper living; and so she undertook a course of lectures not only in her own immediate community but throughout the various sections of the country, imparting instructions and sounding warning upon this most necessary subject.

In this work she discovered that the art of teaching was an inherent bent of her nature, and so she organized classes in nursing and obstetrics. But all this work, fine as it was, left her still far from the goal of her ambition; more and more she sensed the need for nurses for the poor, and of knowledge for the uninformed, and so she conceived, in her bright and active mind, when almost at the peak of a profession which promised all that usually implies worldly success, the idea of training nurses for the indigent and those in moderate circumstances, in order that motherhood might not be discouraged and that proper care and help might be given those who most needed it; that lives of all women and babies might not needlessly be endangered, or, as sometimes happens, sacrificed; that unnecessary suffering might be avoided, the cruel hours of trial and travail made less hazardous, but met with at least some degree of confidence and fortitude. Seeking for the medium through which to work out these splendid plans, she naturally turned to the Relief Society, under whose supervision she knew the women could be found to receive the training and assist her to realize the consummation of her broad vision and ardent desires. So with the help of the Salt Lake Stake Relief Society, then under the leadership of Sister M. Isabella Horne, who at once perceived that a long perturbed but indefinite problem was now to be solved, the Relief Society Nurse Class was started, a piece of constructive philanthropy, unsurpassed, if not indeed unequalled, in the annals of women's work, and the benefits of which cannot be estimated, much less enumerated.

The offering of her talents, her time and her acquirements, without compensation, that women might be properly trained to care intelligently for the sick, meant no little sacrifice on the part of Dr. Roberts, but it was made with sincerity and enthusiasm. The first class numbered nearly one hundred; others followed year by year until there was in existence a veritable army of women qualified

to alleviate suffering wherever found, having contracted in exchange for the instruction they had received to go among the poor and give service for such meagre remuneration as could be spared without impoverishing the family, or for none whatever, if conditions so demanded. After about three years this Nurse Class came under the supervision of the General Board of the Relief Society instead of the Salt Lake Stake, as it was deemed advisable to invite women from the outside counties to take the training, and thus extend the benefits throughout the different settlements. With increased facilities and more financial assistance, the class was now placed on a more systematic and efficient basis. The requirements of applicants were raised to a higher standard, and the work was generally broadened and improved. With Dr. Roberts as instructor the classes were maintained for several years, and today throughout the different stakes of Zion are scores of women who bless her name for the opportunity given them under her training to acquire knowledge along such vital lines. Not all of her students, perhaps comparatively few, have continued in the nursing profession; but the great majority of the others have taken on themselves the joys and responsibilities of home and motherhood; all, however, acknowledge the lasting benefits received under her instructions, and remember her kindly services with gratitude and love.

Perhaps after all the closest friends of Doctor Maggie will remember her less as a professional woman than as a delightful companion in social and cultural pursuits. She was a charter member of the Authors' Club and the founder of the Friendship Circle, both organized for the purpose of study and interest along intellectual lines, and both holding, as a qualification of membership, the desire for culture of mind rather than for fashionable relaxation or social pleasure.

With her taste and acquirements her last years, spent in the refined and congenial atmosphere of the mission home in Brooklyn, with opportunity for travel among the large Eastern cities, must have been in high degree welcomed and appreciated, and the enjoyment of these opportunities in life's mellow and ripened period seems in truth a well-earned and fitting reward to one who had so fully and bounteously given to others.

ANNOUNCEMENT

The Committee of Relief Society School of Obstetrics and Nursing and Public Health Work is pleased to announce the opening of the Twelfth Relief Society School of Obstetrics and Nursing on Monday, September 20th, 1915, under the direction of the General Board of Relief Society.

School term eight months

The following summer Mrs. Young went East with her foster son, Willard Young. Her purpose was to gather the records of her relatives. Dr. Ellen B. Ferguson was one of the party on her way to New York to further pursue her medical studies. Prior to their departure the two ladies were set apart by the First Presidency of the Church to speak upon the principles of their faith as opportunity might be afforded. Mrs. Young was cordially received by her relatives and addressed, by invitation, Sabbath Schools and temperance meetings. She attended the Woman's Congress at Buffalo, New York but was refused five minutes in which to represent the women of Utah. She assisted, however, in organizing a Relief Society in that city. In 1893, at the Chicago World's Fair, she sat upon the platform as the representative of the women of Utah.

Up to the close of her life Zina Huntington Young, in her eighty-first year, moved out among the women of her people, faithfully discharging the duties incumbent upon her. Age might dim the splendor of her once sparkling eyes, might put broad streaks of silver in her hair, and cause her upright frame to stoop a little, and her intellect to lose something of its former strength and lustre, but it could not destroy the beauty of her smile, the inborn benevolence of her heart, and the integrity of her life and character; nor prevent her from using the remnant of her vitality in the conscientious service of that God whose faithful handmaid she was for more than three-score years. This remarkable woman passed away August 28, 1901, in Salt Lake City, soon after returning from a visit to her daughter Zina Young Card, then living at Cardston, Canada. Impressive funeral services were held for her after which her remains were interred in the Young private cemetery in Salt Lake City, Utah. — *Whitney's History of Utah*

Augusta J. Crocheron in her book entitled "*Representative Women of Utah*," published in 1884, paid this tribute to Zina D. Young.

"Pictures and words are alike powerless to convey the beauty of her face, her spirit and her life. Each succeeding year adds a tenderer line to her face, a sweeter, gentler intonation to her voice, a more perceptible power to her spirit from the celestial fountains of faith, widens the circle of her friends, strengthens and deepens their love for her, and brings a richer harvest of noble labors to her name."

GRADUATE OBSTETRICIAN

Janet Downing Hardie, "Grandma Hardie," as she was affectionately known, was born in the city of Leith, Scotland, April 10, 1810. On February 10, 1829, at Dedford, near London, England, she became the wife of John Hardie and to them were born nine children. Her husband passed away December 21, 1847, two years after her baptism into the Church of Jesus Christ of Latter-day Saints.

children, and other exiled members of the Church. Shortly thereafter Zina married Henry Jacobs. Two sons were born of this union, but the marriage, not proving a happy one, was dissolved. She accepted the divine revelation of plural marriage as taught by the Prophet Joseph Smith and was sealed to him October 27, 1841, for time and eternity.

Zina was a member of the first organization of the Relief Society in Nauvoo and took an active part in all religious work of the Latter-day Saints during her residency there. After the martyrdom of the Prophet, she was united in marriage to Brigham Young and, with others, left Nauvoo February 9, 1846, crossing the Mississippi River on ice. Arriving at Mount Pisgah, Mr. Huntington was called to preside over the branch of the Church at that place, and Zina with her two little boys remained temporarily with him. There was much sickness in the camp and she did everything she could to help alleviate the suffering of the persecuted Saints. Her father sickened and died during these trying times. Zina then took her sons and went to Winter Quarters where she was welcomed into the Young family and with them, she, in May, 1848, began the trek to Utah which was brought to completion in September of that year. The Young families lived in tents and wagons until log houses could be provided for them. On the 3rd of April, 1850, a daughter, Zina, was born, her only child by President Young.

Zina served as a midwife at the birth of nearly all of the children of Brigham Young's other wives. She was inherently fitted for this work and brought into the world hundreds of babies as well as performing the endless duties of a nurse. Her mother Zina Baker Huntington, was a "voluntary relief society" in herself. At Kirtland, Ohio, it was her custom, accompanied by her daughter, to seek out the needy and distressed and whatever was found necessary beyond her means to supply, they would travel among the people in and out of the Church and secure funds. Thus early in life "little" Zina was inducted into the spirit of the Relief Society although at that time it had no existence. It was in the April conference of 1888, in Salt Lake City, that Zina Huntington Young was sustained as president of the Relief Society of the Latter-day Saints in all the world.

In 1879 "Aunt Zina," for the benefit of her health, took a trip to the Sandwich Islands, accompanied by her niece Susan Young (Gates). During her stay on the islands she did considerable missionary work, distributing books, and tracts, and imparting much information regarding Utah and its people. Upon her return she continued her work among the Relief Societies, in the Utah Silk Association where she had served as president, and doing temple work. Everywhere she went she was the recipient of much love and attention.

Course A—Entrance fee for the course in obstetrics, which includes nursing and invalid cooking—\$50.00

Course B—Entrance fee for course in Nursing, which includes invalid cooking—\$25.00

Course C—At intervals during the school year, lectures on Public Health, Prevention and treatment of Diseases, etc., will be given by eminent physicians, surgeons, and specialists. No Charge.

Course D—A class in Invalid Cooking will be conducted by experts; no extra charge for students taking other courses.

Instructor, DR. MARGARET C. ROBERTS.

Dr. Roberts has successfully conducted our School of Nurses nine school years, graduating over 300 Relief Society nurses. The work done by these ministering angels furnishes an ideal of true Relief Society service.

Dr. Roberts has for over 20 years conducted private classes in obstetrics, but this year we are gratified to announce the class in Obstetrics will be under our own supervision. Dr. Roberts' graduates in Obstetrics have invariably passed successful examinations before the Utah State Medical Board. For further information, write to the Secretary of the Committee, Elizabeth S. Wilcox, Relief Society Headquarters, Bishop's Building, Salt Lake City.

— Priscilla P. Jennings, *Chairman*

REASONS FOR A RELIEF SOCIETY NURSE SCHOOL, AS GIVEN BY

Dr. M. C. Roberts

1. That the most distant, rural, community as well as those living in cities may receive skillful nursing.

The students sent by the Relief Society are charged a nominal fee, in consideration of which, they sign a contract to do a certain amount of charity nursing; and for a specified length of time, they nurse for wages, as designated by the president of the ward Relief Society.

2. Women who have to support themselves—and others—and cannot take a three years' course at a hospital, may obtain a lucrative profession in this way.

3. We consider this course in nursing a most essential part of every woman's education, that she may understand herself physically, and the laws of hygiene and sanitation—preparing herself for the great work of wifehood and motherhood.

Students have come from Arizona, Colorado, Canada, Idaho, Mexico, Nevada, Utah and Wyoming.

There have been three hundred and twenty Relief Society nurse graduates in the eight classes taught by Dr. Roberts, besides the private pupils that she has taught in obstetrics and nursing.

— *Relief Society Magazine* Vol. 2

A TEACHER OF OBSTETRICS

Mary Elizabeth Hilstead Shipp was born January 6, 1852, in Hull, County of York, England. Her parents John and Charlotte Gray Hilstead had been converted to the Church of Jesus Christ of Latter-day Saints and made their home a place of refuge for the missionaries who were proselyting there. One missionary to whom they were especially kind was Elder Milford B. Shipp who had been laboring in the Leeds Conference. While there he became very ill and had it not been for the kindness of the Hilstead family he would have suffered greatly. The friendship which grew between the Hilsteads and Elder Shipp was so deep that when he was released to return home on May 30, 1870, these friends decided to go with him. They were greeted with loving hospitality by the Shipp family who did all in their power to make them happy and comfortable.

Mary Elizabeth was a talented girl of eighteen when she arrived in Utah. Milford courted and won her for his wife, the marriage being performed October 23, 1871. Elizabeth was welcomed by Milford Shipp's two wives, Ellis and Margaret into their home. While Ellis was studying in Philadelphia, Lizzie, as she was affectionately called, did all she could to help meet the financial demands of the family and often sent money which she had laboriously earned to help the one she loved so much. To recompense the sacrifice Dr. Ellis welcomed Lizzie into one of her first classes in nursing and obstetrics. Lizzie's quick mind and ambitious nature were not satisfied with those two subjects so Ellis loaned her all the medical books she had brought home with her from college. The young woman progressed from one book to another until she had mastered the contents of each volume.

Lizzie then went to Fillmore with her small family and established herself in a home of her own. She taught classes in nursing and obstetrics and traveled extensively in Southern Utah giving lectures on health and the care of the sick. She did much in her life to alleviate the physical as well as the mental and spiritual needs of those around her. At one time she brought her nurse class from Fillmore for their graduation.

Lizzie had a beautiful voice having received musical training in England. After she came to Utah she gave freely of these talents in the wards where she resided. She was the mother of four daughters who lived to maturity and to whom she gave many cultural advantages. Her youngest, who had inherited her mother's voice,

In the possession of the family is a record of the birth of children brought into the world by her as late as 1904 when she was in her eightieth year. She kept a faithful record of births where she had served as midwife. Ofttimes she would tie her satchel on the back of a saddle and ride miles day or night in all kinds of weather to answer the call of those who needed her skilled services. For many years she was the only doctor among the people of her own nationality in Spanish Fork.

Mrs. Holt was a small woman in stature with blue eyes and light brown hair. She was extremely industrious and almost to the end of her life raised sheep, carded wool, and wove the cloth from which many of her dresses were made. She was the obstetrician who brought five of my mother, Mary C. Bearson's children into the world, as well as performing the many duties of a doctor whenever there was illness in our home. Such love existed between our two families that mother named her eldest son William after the husband of Vigdis. As a child I was the recipient of many beautiful dresses and other gifts, being her namesake. She was our only relative in America and we loved and respected her.

"Grandma" Holt lived to be eighty-nine years of age, passing away December 2, 1913, at her home in Spanish Fork. The following tribute was paid her by her neighbors: "We loved her because of her noble, self-sacrificing character, her undaunted faith and her love for those whose life did not hold an overflowing cup of happiness. Vigdis B. Holt, or "Aunt Wickie" as she was known by many, was one of those who thought little of herself, but was always ready to do a kind and obliging deed for another. We will always remember her noble character." — K.B.C.

THE YOUNG FAMILY DOCTOR

Zina Diantha Huntington Young was known throughout all the early day settlements of Utah as a ministering angel to the sick and the sorrowful. She traveled thousands of miles giving comfort, instructions, and aid to those of her sex who were in need of her benevolent ministrations.

Zina Diantha was the daughter of William and Zina Baker Huntington. She was born January 31, 1821, in Watertown, Jefferson County, New York. The Huntingtons embraced Mormonism and when Zina was fifteen years of age, in August 1835, she was baptized by Patriarch Hyrum Smith. The family followed the movement of the Church to Kirtland, Ohio, in 1836, and Zina was present at the dedication of the Kirtland Temple, an event she remembered vividly throughout her life. Two years later the family journeyed to Missouri with their co-religionists and during the persecutions of the Saints in that state, Zina's mother died. Mr. Huntington then journeyed to Nauvoo, Illinois, with his motherless

was free to continue her services. Two more children were born to her, a daughter Julia and a son Karl. On the morning of the 17th of January, 1900, "Dr. Julia" was found asleep forever with her five month's old baby in her arms. She had passed peacefully away and was laid to rest in the city cemetery in St. George, Utah.

— Hazel Bradshaw

SCHOOLED IN COPENHAGEN, DENMARK

Vigdis Bjorndottir Holt was born in Hjallanes, Rangarvalla, Iceland April 30, 1824, the daughter of Bjorn Gisslasson. She was one of eleven children. As other children in Iceland, she was taught to read and to write at an early age by her mother and father. When a very young girl her parents sent her to Copenhagen, Denmark where she entered a hospital and school to study medicine and take a course in obstetrics. Here she received her diploma.



Vigdis B. Holt

About the same time Gudmundur Gudmundson and Thorarinn Halflidason were studying in Denmark where they became converts of the Church of Jesus Christ of Latter-day Saints. After her return to Iceland where Gudmundson and Halflidason were then proselyting in their native land, Vigdis accepted the gospel and was baptized May 27, 1855. A small company of L.D.S. converts left Iceland that same year for America and upon their arrival in Spanish Fork, Utah, they founded the first permanent settlement of Icelanders in America. Two years later, in 1857, Vigdis left her home and loved ones for the sake of her religion and immediately upon establishing residency in Spanish Fork she became a doctor, mid-

wife, and nurse, not only among her own people but to hundreds of families in this small pioneer community.

On June 22, 1861, Vigdis became the wife of William Holt in the Endowment House, Salt Lake City. He was a widower with three sons Samuel, John and William. She proved a real mother to these boys. The medical skill she had acquired in Denmark was put to use in setting bones, treating various kinds of diseases, and attending the birth of hundreds of infants.

was given the opportunity of studying music in Germany. The latter part of Lizzie's life was spent in her home on Seventh East near Twenty-Seventh South in Salt Lake City. It was there she passed away July 21, 1921. — Nellie Shipp McKinney

ELLEN BROOKE FERGUSON, M.D.

One of the first women physicians in Utah was Dr. Ellen B. Ferguson, daughter of William Lombe Brooke, a lawyer of considerable reputation and social prominence in England. Ellen was born in Cambridge, England, April 10, 1844 and received her schooling from private tutors and professors in the University, as her father believed that a knowledge of the languages and mathematics was essential for a sound English education. Under his wise and judicious guidance she found herself as well equipped intellectually as any University graduate, for a literary or professional field, but it was with much chagrin that she realized there were no opportunities offered to women of utilizing such attainments to gain an independent livelihood.

In 1857, Ellen became the wife of Dr. William Ferguson of London, an Edinburgh graduate, and soon after she began the study of medicine in order to help him in his profession. Three years later, in 1860, they emigrated to America and, after traveling through the eastern states, settled in Eaton, Ohio, just before the outbreak of the Civil War. The Fergusons purchased the *Eaton Democrat*, a weekly paper, and Ellen became associated with her husband in the editorial department. It was then she received her first introduction into political life. The question of Woman Suffrage was of vital importance to her. Knowing that it would probably be years before women would be recognized in political affairs equal to men, she felt that every opportunity of extending their influence into politics should be used to the utmost, to prove the justness and reasonableness of her claim to equal participation in the responsibilities of government. Therefore, she entered into both literary and political work with zest and energy, often furnishing all the copy necessary for an edition of the paper when her husband was called elsewhere. During the war years when it was almost impossible to hire printers, she learned to set type and other tasks necessary in a newspaper establishment. At the close of the war the Fergusons sold the paper and went back East.

The next ten years were occupied lecturing, principally on Woman Suffrage, in educational, literary, and medical work in Pennsylvania, Ohio, Indiana and Illinois. Mrs. Ferguson went to England in 1875 and traveled for some months in France, Germany, Italy and Switzerland. On her return home she found her husband preparing to go to Utah, having become interested in the affairs of the territory through acquaintance with Elder John Morgan, and



Front row: left to right: Jane S. Richards, Emmeline B. Wells. Middle row: Phoebe Woodruff, Isabelle M. Horne, Eliza R. Snow, Zina D. Young Marinda N. Hyde. Back row: Dr. Ellis R. Shipp, Bathsheba W. Smith, Elizabeth Howard, Dr. Romania B. Pratt Penrose.

her early childhood she excelled in the literary field and in her teens began making modest contributions to magazines.

On the 12th of December, 1881, Julia became the wife of Aaron McDonald, a tall handsome young son of Alex Findlay McDonald who had moved his family to St. George to aid in the construction of the L.D.S. Temple. The young couple lived for a short time at Middleton and Silver Reef but returned to St. George and then went to Arizona. One son, Clare was born to this couple and they settled in Mesa, Arizona. But sorrow overtook them for on July 5, 1884, Julia wrote in her journal: "Aaron died today of congestion of the brain, caused by a fall from a wagon while taking the mail to Phoenix. He was sick only four hours. God help me to bear this heavy burden." And on Sunday, July 6th, she wrote, "Aaron was buried today from the schoolhouse about 10 a.m. My heart feels like bursting, but I cannot shed a tear."

On September 25, 1884, Julia left Mesa with her young son for Salt Lake City where she planned to study obstetrics as a means of supporting herself and baby. With her mother's pride and independence and her father's love for the "phials and philters" she resolved to study under Dr. Ellis R. Shipp and was graduated with credit.

Upon her return to St. George Julia went out nursing the sick and practicing what she had learned. But she was anxious to learn more so she decided to go East and enter the University at Ann Arbor, Michigan. Leaving St. George on July 5, 1888, she arrived in Salt Lake City, stayed there for a few weeks with Rachel Grant who was like a second mother to her. While there, she was married to Elder John E. Pace, who was a good, kind and thoughtful husband to her the remainder of her life. Since she was his third wife, she did not take his name at this time. He had previously married her half-sister Caddy Ivins.

For three years Julia studied and received high honors at Ann Arbor. She made many lasting friendships among the young folks from Utah who were also studying there. During the last year she became ill and was advised to return home. After partially recovering she left for Utah on January 9, 1891, in the company of Elder Heber J. Grant. Shortly after her arrival she applied for the blessings of the priesthood and was promised a renewal of life and that she would yet bear sons and daughters. Most of her time was spent in St. George although she did make frequent visits to the northern part of the territory as the federal officers were driving polygamist mothers away from their homes. After the Manifesto she was able to settle down and did much in her professional line among the people of St. George.

On March 31, 1892, a daughter, Jessie Marguerite was born to Julia. She passed her examination to practice medicine and so

"Johannes, honor my name as a Latter-day Saint. When you read these lines I will then by reason have ended my fight in this life. I am enclosing my picture as I look now, and a little relic for your wife, or your daughter, also a lock of my hair."

When the children of Jens and Hannah grew older they were reunited with their father who brought them to America, settling in Chicago, Illinois. He made them work at whatever jobs they could find and give him their wages. As soon as the boys were old enough they left their father and each prospered. When Christo was about nineteen years of age he learned that his mother, Hannah, lived in Utah and came here to be with her. She was later reunited with the other children in Chicago and spent her last days in that city. Date of her death unknown.

— Information Ruby Hyldahl, widow of Christen

AN ANN ARBOR MEDICAL STUDENT

Julia Anna Ivins was born in Salt Lake City, December 2, 1859, a daughter of Israel Ivins and Julia Hill. Her life in Salt Lake City was very brief for two years later her father was called to take his family to the cotton mission about three hundred miles to the south. The group of stalwart, dependable pioneers was called by President Young at the close of the October Conference in 1861. As the weather was getting colder they were asked to leave within a month for their destination, which meant that the days ahead were busy ones. Wagons had to be repaired or built, oxen and horses made ready for the trip, and food enough to last a year loaded into the wagons. Bedding and clothing for the family were secured for there would be no near source of supply in this new home.

Israel Ivins was trained as a doctor and gave freely of his services when sickness struck his fellow travelers, or his neighbors when they made their new home. But doctoring the aches and pains was not his only business in St. George, where he arrived with his family early in December of 1861. He was chosen a member of the new High Council which served as ecclesiastical as well as a civic group to administer all rules and regulations needed to get the community off to a good start. Dr. Ivins did much towards surveying the permanent townsite located in the northwestern section of the valley.

The Ivins lot was located on the corner of First West and Second North, and there he erected a comfortable home for his family. Julia was the daughter of a polygamous wife, but in the Ivins family all were treated as one happy family. The grounds of the family home were soon beautified with extensive lawns, flowers, and trees. As a young girl, Julia was interested in all that went into the building and beautifying of her home in the west. With her special talents she added much of lasting importance. From

correspondence with Brigham Young and others. They arrived in Salt Lake City in June of 1876, and from there went directly to St. George, Washington County, where, on the 1st of July, she and her husband were baptized Latter-day Saints by Elder Alexander F. McDonald. In October they moved to Provo, Utah County, and the following year returned to Salt Lake City where Ellen again engaged in educational work in connection with Mary Cook. The practice of medicine was continued and she also became associated with David O. Calder in the organization of the Utah Conservatory of Music.

After the death of her husband in 1880, Ellen decided to devote herself exclusively to the practice of medicine, and accordingly went to New York in the fall of 1880, to attend hospital clinics and perfect herself in certain special departments, such as gynecology, obstetrics, minor surgery, etc. The winter of 1881-82 was spent in this work, visiting and examining the various hospitals with a view of qualifying herself for hospital work in Utah. Upon her return Dr. Ferguson helped draw up plans for the establishment and maintenance of a Latter-day Saint hospital in Salt Lake City, an institution then greatly needed in the pioneer community. The plan provided for a full staff of physicians, nurses, assistants, etc., and when it was presented to President John Taylor and his counselors it was approved by them, and all possible aid given to help put it into practical operation.

On July 17, 1882, the Deseret Hospital was dedicated to the service of humanity and for several months Dr. Ferguson served as house physician and surgeon, devoting all her time, energy, and thought to the interests of the institution. She was sent with other ladies in 1886 to Washington, D.C., to present to President Cleveland the protest of the Mormon women against the indignities heaped upon them in the enforcement of the Edmunds-Tucker law.

Dr. Ferguson took an active part in the politics of the state and was elected an alternate to the National Democratic Convention in Chicago, the only woman who occupied a seat in the convention. At the close of the campaign she was instrumental in organizing the Women's Democratic Club in Salt Lake City, over which she presided as president two years. About this time her religious views underwent a change, her connection with the Latter-day Saint Church was severed, and henceforth she gave her adherence to the system known as Theosophy. She was the mother of four children, the youngest, a son, died in infancy. Dr. Ferguson returned East with her two daughters where she passed away March 17, 1920, presumably in New York.

MARTHA HUGHES CANNON, M.D.

When Martha Hughes Cannon passed away in Los Angeles, California, July 10, 1932, her eventful life of seventy-five years had spanned an ocean and a continent as well as three-quarters of a century. The rich years had given her almost everything she desired—home, family, education, career, and travel. Born at Great Orme's Head near Llandudno, Wales, July 1, 1857, Martha was the daughter of Peter Hughes, a Welsh cabinet maker, and Elizabeth Evans. On hearing the Latter-day Saints missionaries preaching in the vicinity of their home the parents joined the Church of Jesus Christ of Latter-day Saints and emigrated to America in 1858 with their two small daughters, Mary and Martha. For two years they remained in New York City because of the father's failing health but were then advised by Apostle Erastus Snow to make their way to Florence, Nebraska, from which place, in 1860, they crossed the plains to Utah in a covered wagon. En route Annie, who was born in New York, died and was buried on the plains. Three days after the family reached the Salt Lake Valley the father succumbed. Elizabeth Evans Hughes subsequently married James P. Paul, a widower with four children.

The precocious Martha taught school when fourteen years of age and at fifteen was a skilled typesetter employed by the *Deseret News* and the *Woman's Exponent*. Here she worked for five years studying at the University of Deseret in between times. Having aspired to study medicine, she carefully saved her money to go East for this purpose. Her parents, realizing the need for doctors in a pioneer community had planned for her elder sister Mary to study medicine, but it was the determined Martha who fulfilled their ambitions.

In 1878 Martha, or "Mattie" as she was frequently called, went to Ann Arbor where she entered the University of Michigan, working her way through college the first year washing dishes, making beds, or any other menial jobs in the boarding house for students. The following year she was engaged by a wealthy woman student as secretary and coach. In 1880, Martha graduated with the degree of Doctor of Medicine. After practicing medicine at Algonac on the U.S. Canadian border that summer she went to Philadelphia, Pennsylvania, in the fall, and enrolled in auxiliary courses in medicine at the University of Pennsylvania and also at the National School of Elocution and Oratory. This was to train her as a speaker on public health issues. In the evening she attended classes in the School of Pharmacy. Her first case was the mentally ill wife of a river boat captain. She discovered and cured the underlying cause and the patient fully recovered. At this time her career nearly became side tracked. Her instructors thought she would make a great tragedienne.

were snatched from my arms by the brutal police—my heart bleeds from the wound even this moment. They were taken and placed in different families with the understanding that I could not be allowed to see them only if I would give up Mormonism. Oh, what heavy days, never to be forgotten. My lovely boys, especially my baby boy, to whom I address this letter—Oh, if thou couldn't feel how my heart was pierced when we were so cruelly separated.

"The same summer I emigrated to Utah with the help of the Saints. Robbed as I was of everything, no home, no means, no children, I arrived here with a broken heart to find my little girl who had emigrated a few months before. We met but what a sad meeting. I was alone. She had expected me to bring the boys—words cannot express the ache in our hearts. We struggled through life in poverty and loneliness for two years, when the Lord called her home. Lovely, beautiful, intelligent she was, beloved by all. She died on the 28th of June, at Elsinore, Sevier County. There is her humble grave where she shall rest until a brighter day is coming. Oh, lovely Maria, will I have forgotten my trials then.

"About four months later, on the 9th of November 1885, I was sealed to Brother Jones Astlund of Elsinore for time and all eternity in the St. George Temple. I have been his wife now for six years and a half, but no one knows it but a very few. I have received very little comfort and no support from him. But that be as it is. I am satisfied in the step I have taken in that direction. My father in Heaven knows my intention in regard to it. I did it to comply with His commandment and He shall be the judge.

"Two years ago I moved from Elsinore here to Provo, Utah County, where I am teaching classes to my Sisters in the Gospel. I have taught nine classes here in this county. The name of the classes are: "Woman's Hygiene and Physiological Reform." I am very much interested in the work and the Lord blesses my work wonderfully.

"One year and a half ago my son, Christen Hyldahl, came here to Utah to stay with me. My lovely boy, God bless him for it. He is attending the Brigham Young Academy here at Provo and is taking a Normal course, expecting to be a teacher. He was baptized into the Church about nine months ago—thanks to the Lord. What a joy that boy is to my soul, and my hope is that he shall be a great man in the Kingdom of God. I will hope still that more of my children will come.

"I will place this little sketch in the "Jubilee Box," to be addressed to my lovely boy—if God will cause it to reach him. When this box will be opened he will be forty-one years old. I am fifty-six years old, my health is good, my heart is sad, this life has brought but little joy to me. I long to leave it to meet my lovely little child, Maria. My hope is in the eternal life. I love my religion—it is my all. Glorious and grand religion of the Latter-day Saints. Happy am I to be numbered in their flock.

that time; but many of her patients claimed relief through the use of tansy, horehound, catnip, white and green sage, etc.

When it was necessary to close the home in Logan, Dr. Lambert went to live with her daughter Lena in Salt Lake City. She passed away May 17, 1916, at the age of eighty years and was buried in the Salt Lake cemetery beside her children.

— Vidella R. Vance & Annie O. Oldham

A DIPLOMA OF THE FIRST DEGREE

Hannah Sorenson was a graduate of the Royal Hospital of Copenhagen, Denmark. After her arrival in Utah she gave freely of her medical training. Her story follows:

Provo City, Utah
March 30, 1892

The Relief Society of the Church of Jesus Christ of Latter-day Saints has celebrated its fiftieth year, and it is decided that the members of said Society of the Fourth Ward of Provo, unite in having a "Jubilee Box" to be opened twenty-five years from now. To this end I write a little sketch of my life to be put in the box, to be addressed to my youngest child, Johannes Hyldahl.

"I was born on the 29th of April, 1836 at Snedsted, Denmark. My parents were Christian Sorenson and Jariane Christensen. I was married at the age of twenty-two to Jens Hyldahl, of Norhe, Denmark, by whom I became the mother of ten children, seven sons and three daughters. After having been married two years I studied obstetrics at the Royal Hospital, Copenhagen, Denmark, from where I graduated in the year 1861, with a diploma of first degree. I practiced for twenty-two years in my native country, Denmark, in that profession, employed by the government of the land from whom I received my salary. I was greatly blest of the Lord in my work but in my home life I was an unhappy being. I married against my parents' wishes and all my friends and I did suffer the consequences. In the year 1883, I heard for the first time the Elders preach the doctrine of the Latter-day Saints. A month later I was baptized into that Church, which caused me to be discharged from the position I held under the government.

"The first day of March, 1883, I moved, after order from the officials, out of my lovely home—because I was told, 'a Mormon could not occupy any position under the government.' I was forced to go to the poorhouse, together with my small children. My little daughter, Maria, at that time was sent to Utah in company with some of my friends who paid her emigration to go with them that she might be saved from the poorhouse.

A month later, my three youngest little boys were taken from me by police force which was ordered by my husband who would not have them be Mormons. Oh, cruel day, when my little boys

The year of 1882 brought her two more degrees, Bachelor of Science, University of Pennsylvania, and Bachelor of Oratory, National School. She then returned to Utah, her health in jeopardy as result of overwork. After her recovery she became resident physician at the Deseret Hospital.

On the 6th of October, 1884 Martha Hughes became the wife of Angus M. Cannon, president of the Salt Lake Stake of Zion, and one of the directors of the hospital. Of strong religious convictions it was his spirituality that appealed to her. Not only did she believe in it, but polygamy suited her way of life as it left her free to go on with the profession she loved. She went East before her daughter Elizabeth was born and secured the text books and plans to start an intermountain nursing school. In 1886, she visited the leading hospitals of France, England, and Switzerland and upon her return to Salt Lake City put her plans into action and established the first training school for nurses in Utah in John W. Young's office on the present site of the Alta Club, corner of South Temple and State Street. In addition she gave lectures on obstetrics, a subject of vital interest to pioneer communities where medical aid was not always immediately available.

Her son James was born May 10, 1890, which necessitated another two years' exile. This was spent in San Francisco. Upon her return she occupied a new home at South Temple and First West Streets.

In 1896 she was elected to the Upper House of the Utah Legislature, being the first woman in the United States to gain the title of State Senator. Measures she introduced which became laws during her incumbency were the pure food law; an ordinance requiring merchants to provide seats for their sales ladies; an appropriation for a hospital for the deaf, dumb and blind at Ogden, Utah, and the medical bill which not only established the Utah State Board of Health, but put sanitation of the entire state on a working basis—regulating quarantine, animal diseases, records, etc. She later became a member of the Board of Directors of this institution, a member of the State Board of Health, and vice-president of the American Congress for Tuberculosis. Dr. Cannon toured the west with William Jennings Bryan in the interest of free silver. She also spoke at the World's Fair, Chicago, and at conventions in Washington D.C., in behalf of Woman Suffrage.

The last years of her life she divided between the Oasis Ranch, Utah and Los Angeles, California. She raised means for the American Women's Hospital in the Near East after World War I. In Los Angeles she worked in the orthopedic department of Graves Clinic, a subsidiary of the University of California, and also became a noted authority on narcotic addiction.

Funeral services were held for her in the Tenth Ward Chapel, July 13, 1932, Salt Lake City, Utah. Burial was in the City Cemetery.

DR. JANE WILKIE MANNING SKOLFIELD

"Happy is the man who has found his work."

This quotation hung above Dr. Skolfield's desk for the twenty-five years of her practice of medicine—a channel of chosen work through which her life flowed with a vigor of personality, friendship and healing. Her memory stands out ever more clearly—etched against the background of a complete womanhood dedicated to service.



Jane Wilkie Manning Skolfield

Jane Wilkie Manning was born on a farm in Wilson Lane, Weber County, Utah, the sixth of ten children born to Henry William and Margaret Galbraith Manning. Her father, a skilled cabinet maker, was born in Bristol, England, February 28, 1834; her mother was born in Glasgow, Scotland, December 10, 1835. In 1854 the two families, having joined the Latter-day Saint Church, migrated to Utah. When Jane was three years old her family moved to a permanent home in Hooper, Utah, where they kept the general store and post office. Here Jane grew up active in church and civic affairs, keeping books and working for her father, as well as helping with the

more laborious farm tasks. She is remembered as beautiful, happy, fun-loving girl.

Soon after her marriage to Jedediah Ballantyne, son of Richard Ballantyne, who organized the first Latter-day Saint Sunday School, her husband was called on a mission. When her first baby, Jennie, was a few months old, she began teaching school, riding three miles on horseback each morning to leave the baby with her sister Mary, and at noon riding back to nurse it. When her second child, Mazel, born in Ogden, was two years old, she was left a widow. She set

received and given food and lodging. Isabella was baptized soon after coming to Salt Lake City, on August 4, 1874. She received her endowments and was sealed to James Burgess December 26th of that year.

Lena went out sewing for a dollar a day. She found plenty of work, but it was hardly enough to meet their needs, so Isabella helped with the hand sewing and finishing and Lena did the cutting and finishing in the evening. Mr. Burgess had only a small income the first year as there was little carpentry work to be had. Rachel Colemere, sister of James, owned a home in the Nineteenth Ward. She let the family live in it rent free until her brother found work fifteen months later.

Lena was married fifteen months after arriving in Salt Lake City to George Wilding. Mr. Burgess had obtained work as a finisher on the Gardo House and soon after on the St. George Temple. When these jobs were completed, he moved his family to Logan where he worked on the temple until it was ready for dedication. These projects gave him employment for ten years.

In 1876 President Young called and set apart Isabella to take training in midwifery and nursing. She completed this course prior to leaving for Logan. A year later, Jennie, one of the twins passed away with brain fever, and a year later the other twin, John, died. Both were laid to rest in the Salt Lake City cemetery where Annie, age two years, her youngest child, was buried in 1877, before the family left Salt Lake City.

Wilford Woodruff called Isabella to help care for the sick in Richmond, Cache Valley. After several years she went back to Iowa, and graduated from the school of medicine there in 1893. She practiced medicine from then on in Logan, working with several well-known doctors, namely, Dr. D. C. Budge, William Parkinson, and others. She traveled the length and breadth of Cache Valley in a buggy drawn by two faithful white horses. Isabella used her maiden named in her medical practice and by that name was known all over Cache Valley.

Isabella, the daughter, married John Obray. They built their home in Paradise, Cache Valley. When he was accidentally killed Dr. Lambert took her daughter and grandchildren into her home and cared for them until Isabella obtained a teaching certificate from the Agricultural College in Logan. It was during this time that she herself contracted smallpox and was seriously ill. Annie Obray, her granddaughter, took care of her.

Dr. Isabella Lambert is remembered by many of the residents of Cache Valley and their children as an angel of mercy in times of illness. She was willing to go whenever and wherever needed, day or night. Annie often accompanied her on these calls. Sometimes she encountered disfavor among the local doctors through her use of herbs in lieu of some drugs and medicines used by them at

Benjamin Lambert, Leoni (Lena), Edward and Mary Catherine (Cassie). Edward passed away when he was a year old.

When the Civil War broke out James, with Isabella's brother John, joined the 99th Illinois regiment, leaving his wife and family in the care of her parents. James was critically wounded and John was killed in the battle at Tennessee. James was put on a hospital boat but succumbed from his injuries and was buried at Millican Bend. His remains were later removed to Mt. Vernon where he was accorded a military funeral.

Isabella tried to support her family. Her sister taught school, her fourteen year old brother, and her eldest son Benjamin ran

the farm. During this trying time her father was very ill and remained in poor health until his death some six years later. Mr. Lambert had a frame house which was not finished and James Burgess, who was seeking carpenter work, was hired to complete it. Before it was finished Isabella was engaged to Mr. Burgess. They were married November 2, 1865. The couple moved to Keokuk, Iowa where James was better known and could get work. Lena was the only child who went with them, the other two, Benjamin and Cassie, staying with their grandparents.



Isabella Lambert

Mr. Burgess who had been in the general exodus of the Saints from Nauvoo, later became a member of the Reorganized Church and did much traveling and preaching. Isabella often accompanied him. He soon lost interest in this group and desired to come to Utah. His wife was very much opposed to this move. Five children were born of this union: Isabella, Samuel, twins, John Mason and Jennie Mason, and Annie. Lena, then eleven years of age, went out sewing to help support the family. They had acquired a sewing machine with pension money and the young girl had taken a course in dressmaking and tailoring. She and her mother established a school teaching fancy work in their home two nights a week. They had many pupils old and young.

The Burgess family started for Utah May 30, 1874, and on July 4th, with satchels and lunch boxes, Isabella and the children waited in front of the residence of Mayor William Jennings while James contacted an old friend, William H. Folsom. They arrived at the Folsom residence tired, dirty and hungry, but were graciously

up a successful dressmaking shop with seven seamstresses to help her, and yet found time to attend classes at the Weber Academy. Saving most of her money and making a small but successful investment in real estate, she was able to move to Provo and enter the Brigham Young Academy and was graduated from there as a kindergartner in 1895.

At the close of school that year, she went to the Chicago Kindergarten College and received a special diploma. She continued her study at Chautauqua, New York, in the Mother's Kindergarten Work. She was fortunate in having her mother and sisters at the Hooper Farm to care for her two children whenever she was away. Returning to Provo, she was appointed supervisor and instructor of the kindergarten department of the Brigham Young Academy. Dividing her time, she organized two kindergartens and three training classes for teachers in Ogden, and one class at the University of Utah in Salt Lake City. Later she lived and taught in Ogden where she organized the Ogden Free Kindergarten Association.

In 1898 she was sent to Philadelphia by the Utah Education Association as a delegate to the University Union, enrolling Utah as a member. On her return she was interested in developing a closer relationship between mothers and teachers, and organized a Child Culture Club in Ogden. On the thirtieth anniversary of this club, she was given a special reception, making her honorary life-president and presenting her with a fine cameo brooch.

Later in 1898, she was married in Provo to Samuel Reed Skolfield and moved to Denver, Colorado. She was active in the establishment of the Denver branch of the L.D.S. Church, the Denver Philosophical Society, and the local Federation of Women's Clubs, being appointed delegate-at-large in the latter, and working with the Utah group when the General Federation of Women's Clubs held its annual convention in Denver.

Her second son, Samuel Howard, was born July 19, 1899, at her mother's home in Hooper, Utah. On July 13, 1902, Dr. Mary Elizabeth Bates in Denver attended her at the birth of a second daughter, Elizabeth.

During the six weeks following the birth of Elizabeth and until the Denver and the Gross Medical College opened, Dr. Bates and Jane were very busy planning Jane's medical career. Neither lack of money, her four children, the additional nursing of a neighbor's rickety child with her own, nor the lack of credits in Algebra and Latin for college entrance, proved insurmountable obstacles. With borrowed money, private tutoring for entrance credit, and with the oldest daughter staying out of school to take charge of the home and family, Jane began her freshman year, her second school experience while nursing a baby daughter. Jennie often carried the baby on street car or bicycle to the medical college where her mother nursed

it. The heavy expenses of the college years were partly relieved by Jane's nursing maternity cases during vacations and holidays.

After her graduation from the Denver and Gross Medical College on May 16, 1907, Dr. Jane, as she was known, moved to Salt Lake City. The Dr. W. H. Groves L.D.S. Hospital, with Dr. Joseph F. Richards as superintendent, received her as the first woman intern to be admitted to any Utah hospital staff. At the end of a year she was given the first certificate of full internship, and was presented as a regular member of the hospital staff.

During the twenty-five years Dr. Jane was a member of the L.D.S. Hospital Staff, she was instructor and examining physician for the nurses' classes; established a more thorough physical examination for training school entrance, thereby raising the standard of both the training school and the hospital; established a nurses' loan fund and developed a merit system of awards for greater efficiency among them. Several times she was chosen godmother to the nurses' graduating classes, and gave an annual graduation breakfast in her home. Much of her work was done in the Holy Cross Hospital where a deep friendship existed between the Sisters and Dr. Jane. Early on the day of her funeral a group of Holy Cross Sisters called at her home to see her.

She was an active member of the Utah Mental Health Association, the American Medical Association, the Salt Lake County, and the Utah State Medical Association, serving four years as treasurer of the last. Among the public health offices held by Dr. Jane were: Examining physician for the University of Utah girls, and several insurance companies; for three years, acting as the Utah Education Association Chairman of the Kindergarten Section, she was instrumental in having the Utah Public Health Nurses admitted to the U.E.A. and for fifteen years as chairman for the Federation of Women's Clubs for Public Health, Welfare Work, and the Legislature established a department of Public Health Nurses in the Federation; and was appointed by Mayor Samuel Park as examining physician for the Salt Lake Teachers' Association. As a delegate of the General Federation of Women's Clubs, she was sent to Atlantic City to attend the first National Health Convention ever held in the United States; to Chicago, New York City, Los Angeles, and as a special delegate to San Francisco where a resolution was to be presented against Mormon women, but it did not survive the committee.

Other community activities included being a charter member of the Utah Business and Professional Women's Club, the State Council of Defense of World War I, chairman of sanitation for the City Civics Club, and the Utah Women's Press Club. During the two years she was president of the Utah Women's Press Club, she arranged to have an honorary degree, Doctor of Letters, conferred

St. George as well as among her Swiss country people, in nearby Santa Clara. She was constantly called on to work among the sick, receiving very little cash.

As the years passed, and more doctors came to settle in St. George, the need for her services decreased and she was forced to seek other means of helping to make a living for herself. Sophie married John Mathis in the Salt Lake Endowment House, becoming the third wife of this man. They had one daughter, Lisette Pauline (Sadie) born January 17, 1876. They also had one premature baby boy born dead. Sophie shared with her husband the trade payments she received from her medical practice, and also gave money to him from her small store to buy farm equipment, fencing, cattle or feed. When she saw her meager savings dwindling as well as her practice she took her last four hundred dollars and bought for herself and Sadie a four-room adobe house with a dirt cellar. This was located on the southeast corner of Second South and First West. She still owed \$50.00 on the place which she paid off in small amounts. Later she separated from her husband and with money, practice, and husband gone, a daughter to keep, she faced a very rugged period of her life. On the lot of her new home was a good orchard and she and Sadie cultivated, irrigated and tended it. A small section of the lot was planted to garden. She sold fruit, vegetables, milk, and butter and Sadie delivered these to all parts of St. George. Sophie remained a faithful Latter-day Saint to the end of her days. She passed away February 12, 1922, and was buried in the St. George Cemetery. — Sadie Mathis Prisbey

DR. ISABELLA LAMBERT

Isabella Lambert was born in New Castle-on-Tyne, England and emigrated to America with her parents in 1844. Thomas Lambert, her father, was of aristocratic birth. He had fallen in love with a charming Scottish housemaid, Catherine Robertson, employed by the Lamberts, and his parents, disapproving, dismissed the girl and sent their son to Paris to study. While in France, Thomas learned of a religious faith that impressed him very much and he accepted its teachings. Upon his return to England he sought out Catherine and married her. His parents disowned and disinherited him. Thomas taught his wife the new religion and together they worked and saved until they were able to emigrate to America. After a brief stay in New Orleans they made their way up the Mississippi to St. Louis, Missouri. Later they moved to Six Mile Creek, Illinois.

Isabella was eight years old when they arrived in America, the eldest of eight children, having five sisters and two brothers: Mary Ann, John Mason, Elizabeth, Margaret Jane, Thomas Louis, Mary Catherine and Julia Margaret. In 1852 Isabella was married to James Winner and they were the parents of four children,

On September 26, 1856, she arrived in Salt Lake City. Soon after she met and married John Cardon. They made their home in Marriott in the spring of 1857, and later at 501 Washington Boulevard, in Ogden. Shortly after their marriage they expressed to Brigham Young their intention of locating in Weber Valley; thereupon the Mormon leader told Mrs. Cardon that her mission was to use her medical knowledge in helping the sick and needy without remuneration and great would be her blessings. She followed President Young's instructions, spending her life in service to others. Time and time again she traveled many miles on horseback to assist the sick, ever willing to leave her own work when called. Many broken bones were set by her, and the injured were brought to her home and cared for when necessary. She at one time sewed the scalp of a young man who had been injured. Besides rendering great public service as a doctor and midwife, she was the mother of two sons and three daughters. On August 25, 1907, she passed away in Ogden, Utah at the age of eighty-one years.

— D.U.P. History of Weber County

RECEIVED HER DEGREE IN EUROPE

Sophie Ruesch was born in the little town of Saint Margrethen, St. Gallen, Switzerland, the daughter of Hans Jacob Ruesch and his good wife, Johanna Barbra Moser Ruesch. The parents were able to give their children a good education and Sophie chose the study of medicine. She attended a German school of medicine and later enrolled in a school for that purpose in Naples, Italy where she graduated and received a doctor's degree. Her medical equipment was always carried in a brown satchel, such as instruments she skillfully used to deliver babies when mothers were unable to give them birth without assistance, thus saving the lives of many pioneer women when she came to Utah. She also had a catheter for use in tapping bladder stoppage, and another instrument called a Schrepta, which had six very sharp blades about three-eighths of an inch long. At the end of these blades were tubes to catch the blood when she chopped slits into the flesh above the shoulder of the patient to draw blood. This was the only known way to relieve high blood pressure at that early date. Sophie's fine medical instruments were the first of such equipment brought to St. George, Utah, for use in the early Dixie Mission and with these she gave much needed assistance to other pioneer physicians.

When the Mormon Elders visited St. Margrethen, Sophie was among the first who heard the gospel and accepted it. Although her family turned against her, it did not stop her from coming to the land of Zion. Because of her medical skill, she was called by Brigham Young to the Dixie Cotton Mission in 1861, and here she lived and labored many years. She delivered many babies in

upon Mrs. Emmeline B. Wells, founder of the Press Club. This degree was conferred in the spring of 1912 by the Brigham Young University of Provo.

In 1924 Governor George H. Dern appointed her a member of the State Industrial School at Ogden where she served an eight year period as vice-president—refusing the presidency because of the many demands on her time. Largely through her efforts, The Gables, or home for girls, was remodeled, providing better facilities for recreation, school and library. A suitable small hospital was set up for minor operations and illness. Hilda Johnson, a conscientious practical nurse, whom Dr. Jane had previously trained, was placed in charge. There was nothing about which she felt more strongly than the necessity for helping unfortunate girls. Many times, girls were brought to her home, cared for, and if the girl could not be persuaded to keep her baby, a suitable home was found for it.

The last case of over three thousand babies she delivered was the identical Niels Nielsen triplets, Walter, Allen, and Weston of Sandy, Utah.

On March 1, 1932, Dr. Jane met her first overwhelming and unconquerable defeat. The seemingly unlimited resources of her prodigious strength and amazing endurance reached the point of complete exhaustion and she collapsed with cerebral hemorrhage. No greater tragedy seemed possible to her than the termination of her dynamic activities; to be reduced to a wheelchair, and to realize, scientifically, each stage of her waning health. "But I could never foresee the time," she mourned, "that I couldn't go on, and there is so much to be done!"

Her pathetic struggle for the three years of her illness was made more endurable by the hosts of friends constantly in attendance. The final acceptance of that fact that there could be no triumph over her disability was possible only through her unwavering faith in eternal life. On February 11, 1935, Dr. Jane passed quietly out of her long suffering.

After a memorable funeral service in the Eighteenth Ward Chapel—the chapel overflowing with the many paying final homage she was buried in Wasatch Lawn Cemetery, Salt Lake City, Utah.

— Jennie Manning Thomas

ELVIRA STEVENS BARNEY

A pioneer doctor and teacher long remembered for her services in Salt Lake City was Elvira Stevens Barney. She was born in Chautauqua County, New York, March 17, 1832, the daughter of Samuel C. and Minerva Field Stevens. Her father was a merchant and her mother a school teacher. Among the members of the Stevens family were many professional men including doctors and lawyers. Perhaps

this accounts for Elvira's interest in a medical career when she grew to womanhood.

The Stevens family accepted the principles of the Church of Jesus Christ of Latter-day Saints in New York and Elvira was baptized when twelve years of age. In 1845 the family moved to Nauvoo, Illinois where the parents died, leaving five children almost penniless. After her arrival in Utah, Elvira was determined to continue her schooling, and through her persistent zeal overcame almost insurmountable obstacles in securing the necessary education to become a teacher. Early in 1851 she was called by the Church authorities to go to the Sandwich Islands, and on November 30th of that year arrived at her destination after a journey by land and sea covering eight and one-half months. Here she worked among the natives teaching them the gospel, the rudiments of education, and learning their language.



Elvira Stevens Barney

On the return trip to San Francisco October 7, 1852, the ship was nearly wrecked on the breakers and it was forced to return to Honolulu for repairs. A fever set in after leaving the vessel which confined Elvira to her bed until the 19th of October, when a second attempt was made to leave the islands. Upon their arrival in the Bay of San Francisco on the 11th of November, a dense fog had settled over the harbor and four more days elapsed before the passengers were permitted to disembark. For three years Elvira remained in upper California earning enough money to pay off the note which she had given for her passage and to earn a livelihood. She made shirts at \$10.00 each. The wife of a gentleman for whom she had made some presented her with a complete outfit of wearing apparel, the outer garment being a silk dress. Elvira wrote: "The Lord knew that I needed them and I thanked Him and them, also." One summer she raised three thousand chickens. In the winter of 1856 she taught the district school in San Bernardino, California where the Mormons from Utah had established a settlement.

have told me that if mother sensed that a well scrubbed floor, shining window panes, and clean dishes in orderly array in the cupboard would add to the patient's peace of mind, she would fold away her ever-present white apron, pin up her skirt, and become again Janey the housemaid."

Dr. Keeler's last years were spent in caring for her husband who, following a stroke, was a bed-ridden invalid for a number of years. She passed away December 17, 1936, in her eighty-fifth year.

NETTA ANNA F. CARDON, M.D.

Listed among the doctors in an early Ogden City directory is the name of Netta Anna Furrer Cardon who was born on March 15, 1826 in Pfibacon Canton, Zurich, Switzerland. At the age of fourteen years she expressed a desire to become a nurse and so her parents sent her to Lamples Hospital where she remained four years. Her cousin, David Eptner, a medical professor at the Geneva Hospital, encouraged her to train to be a doctor. She then entered the Geneva Hospital where she graduated as a physician and surgeon. While studying there she learned the German, French, Italian and



Netta A. F. Cardon

English languages. She also studied at Leipzig, Germany and at Constantinople. On returning home after graduation, she learned that her father, mother, and one of her brothers had recently died.

About this time, 1854, she met Elder Heurs, a Latter-day Saint missionary who taught her the gospel and baptized her. Soon she made plans to join with the Saints in Utah. She journeyed to Liverpool where she set sail for America on the sailing vessel *Enoch Train* being three months crossing the ocean. On this voyage her medical skills saved many lives as a contagious disease broke out among the passengers.

Arriving in New York, she proceeded by rail to the Missouri River where the trek across the plains was organized. She had money with her to purchase a yoke of oxen, a wagon, and provisions for the journey; but seeing a family too poor to buy an outfit, she gave them all of her equipment and then purchased a handcart and a few provisions for herself. She took her medicine kit containing a few surgical instruments and medicine, a trunk containing clothing, and joined the *Edmund Ellsworth* handcart company.

operation where gangrene set in. Although he soaked his hands and scraped the nails under strong antiseptic, he thought there still could have been one spore missed, which somehow must have found its way to mother when he examined her. It is no wonder that in her later medical work she became very radical on sanitation.

"Father was suffering from arthritis and it was thought wise to move to a warmer climate and the colonies of Northern Mexico seemed to offer the best situation, so, with neighbors, the family moved south by wagon train in the autumn of 1897. Through this move mother came into a situation that changed the course of her life. The colonies were without medical help. She began to sense that here, at least, was part of the call Aunt Zina Young had foretold in her blessing. As soon as she could make suitable arrangements she went to El Paso hospitals for a refresher course in medical practitioner internship. Here she met the leading physicians and surgeons, became acquainted with hospital services offered and obtained a certificate to practice medicine under the laws of the State of Texas.

"Grandma Keeler, as she was now known, subscribed for the best medical journals to keep abreast of the advances of the times; but it was most often impossible to get anything like many of the remedies called for. There was no drug store in these isolated colonies and she lacked the means to keep many of the expensive remedies on hand. Here pioneer knowledge and training came to full fruition.

"It was her physician's mentor, as doctors call the necessary sixth sense, and her faith grounded intuition that prompted her to use remedies and means hitherto unheard of. When facing a crisis she instinctively uttered a prayer emerging from the very depths of her being, "God help us," a prayer that acknowledges human helplessness and complete reliance on the Maker.

"She invariably sensed when the result of some accident was being brought to her house; as the day she came in from working in her garden, began to scrub her hands, asked that kettles of boiling water be gotten ready, and was prepared when a young boy was carried in. This child's forehead had been split wide open by the shoe of a kicking horse. In minutes the wound was cleansed. Mother's attention was caught by a can of boric acid—she filled the cavity with that, bound up the wound and urged the men to rush the boy to El Paso. Later, the surgeon in charge, reported that when the boy reached El Paso the wound was as if fresh cut, then asked, Dr. Keeler, whence comes this uncanny skill in the use of simple things?

"Dr. Keeler worked in Colonia Juarez and in Dublin but most of her time was spent in Colonia Diaz and environs. The Keelers had established a permanent home in Colonia Diaz. Mother's sense of service to mankind was unusually broad . . . Several of her patients

In the spring of 1857, Mrs. Barney returned to Salt Lake City, riding seven hundred miles on horseback. Here she resumed her teaching activities in 1859. Always in her heart and mind was the desire to enter the medical field and, accordingly, in 1863, she went east, where the following year she entered Wheaton College in Illinois to pursue studies along this line. She continued teaching as much as possible to earn the means to further her education.

Elvira was a warm-hearted woman who especially loved children. She took into her home four who had lost their mothers and cared for them until a suitable place could be found. In 1873, she adopted a baby boy for whom she provided eleven years. Not only did she devote her time to teaching and serving the sick, but in 1876 she wrote a pamphlet on sericulture in the valley, holding one of the first meetings on that subject. She advanced a loan of fifty dollars to establish the homemade straw hat industry, traveled in the interests of the *Woman's Exponent*, and was appointed to canvass the city for two books, "The Women of Mormondom" and the "Life of Brigham Young." Through her efforts she raised five shares, \$25.00 each, in one day, for the publishing of these books. In 1876 she was appointed one of a committee to purchase and store grain for the LDS Grain Association. Traveling through the southern communities she held forty-five meetings in twenty-seven days in the interest of women's work in Utah. Up to February, 1879 she had earned \$9,000 by her own labor and was the owner of two commodious homes.

Later that year Mrs. Barney traveled east to continue her medical studies. She attended three complete courses, graduating as a doctor of medicine in 1883. Upon her return to Utah she offered to teach a class free of charge in obstetrics, anatomy, and physiology, if the proper room and equipment were provided. During her lifetime Dr. Barney crossed the Pacific Ocean twice, the western desert twice, and the Eastern plains five times; once with oxteam, once in a stage coach, once with a horse team and twice by rail. Hers was a full and rewarding life and many mourned the passing of this remarkable woman, whose death occurred January 12, 1909, in Salt Lake City, Utah.

BELLE ANDERSON GEMMELL, M.D.

Funeral services for Dr. Belle Anderson Gemmell who died November 18, 1960, were held in Salt Lake City. She was the widow of Robert C. Gemmell, former general manager of the old Utah Copper Company and a pioneer in the development of the Bingham open-pit copper mine.

Mrs. Anderson received her doctor of medicine degree from the University of Michigan Medical School in the late 80's. She was born June 7, 1863, in Salt Lake City, a daughter of Dr. W. F. and Isabella Evans Anderson. Her father was attending physician to

Brigham Young. In 1888, she was married to Mr. Gemmell in Salt Lake City. He died in 1922.

After graduation from medical school, Dr. Gemmell practiced several years in Topeka, Kansas and Pendleton, Oregon. She returned to Salt Lake City to help her father with his practice while his health was failing. Dr. Gemmell went to Mexico with her husband to live in 1900, in the mining district of Zacatecas. During the three years she was there she treated acute and chronic diseases, and frequently, severe accident cases. She also vaccinated the village children and taught child care to the mothers.

Dr. Gemmell wrote from her father's notes and experiences, a history of the *Medical Profession in Utah—1857 to 1880*. She was a former associate editor of the *Medical Woman's Journal*, a member of the American Medical Association, the Salt Lake County Medical Association, and the American Association of University Women. She also served as Salt Lake County physician and as a member of the staff at St. Marks Hospital. — Newspaper clipping

Her sister, *Justin Anderson McIntyre* left Utah to study in a medical college and returned to Utah with her degree.

DR. MINNIE F. HOWARD

Dr. Minnie Francis Howard was born in Memphis, Missouri, August 23, 1872, the daughter of Jacob and Carina Jane Wood Hayden. She became the wife of William Forrest Howard of Clyde, Kansas, August 23, 1894, and to her were born four sons, Nelson J., Richard P., Forrest Hayden and Francis Emmert. Dr. Howard received her education in the Central Normal College, Kansas; Cook County Normal School, Englewood, Illinois, and the Kansas Medical School where she graduated with her degree in medicine in 1899. The family moved to Pocatello, Idaho where Mrs. Howard taught for seven years and practiced medicine from 1899 to 1906. She was a member of the American Medical Association, first president Southern Idaho Historical Society, 1923; Bannock County historian; one of the founders of the Pocatello library. Many other important civic positions were held by this remarkable woman and she also was a prolific writer.

"Dr. Minnie" as she is familiarly known throughout Idaho has traveled extensively. She, with three children accompanied her husband to Vienna, Austria where he pursued further study in the field of medicine, while she became a reader in the English department of the University of Vienna, a priceless knowledge of world history and culture which she shared generously these many years.

"Through all the years of her public service, family and home have been the first consideration. She gave up a successful career in the field of medicine, but has seen her dream fulfilled in the career of her four sons who have obtained prominence in the

and the whole course of the life of the deceased showed her to be richly endowed with the attributes of purity, gentleness and patient refinement and a self sacrificing spirit that caused her to forget her own pleasure and comfort while looking after the welfare of others. The speaker made a short dissertation on the pre-existence, saying that he had always felt that he had known Mrs. Van Schoonhoven for a much longer period than the short years of mortal life, and he believed the acquaintance began in the eternal world. He paid a deserved tribute of her worth as a woman, a wife, mother, friend, physician, and as a true, obedient and faithful daughter of God."

Dr. Mary Van Schoonhoven passed away at her residence 167-3rd St. of a valvular affection of the heart March 19, 1907, age sixty-four years.

LICENSED TO PRACTICE MEDICINE IN TEXAS

Leah Jane Shaw Keeler, daughter of Abraham and Margaret Thorner Shaw, of Lancashire, England, was born on the prairie in Mills County, Iowa, September 17, 1851. She arrived in Utah with her parents in 1852 and was soon located in Provo. On the 28th of May, 1869, she was united in marriage with Abner Eldredge Keeler in the Endowment House in Salt Lake City. Because of the condition of her husband's health the family moved to a homestead four miles north of Kamas, Summit County, and here Mrs. Keeler suffered a spine injury brought about by lifting and carrying heavy wooden tubs of water.

In time the family moved to Woodland some eighteen miles away on the Provo River, where she could draw strength from the clear air; and the earth, under her green thumb, brought forth flowers and vegetables for the family. The following is taken from the writings of her daughter, Philinda Keeler Naegle:

"Mother decided to study medicine that she might save her family from such experiences as she had endured. At first she was permitted to study only a little each day, or a diagram, but as her health improved, she studied more and more, hours found between caring for a family of nine children and active church and community work. In the early 1890's mother passed her examination before the medical board of the Territory of Utah and got her certificate. Her whole idea was to use it only for the use of her family."

During Mrs. Keeler's tenth pregnancy she became very ill and on the 10th day after the baby's birth gangrene set in. Mrs. Naegle continues: "Dr. Gregor made plain to us what was likely taking place. In those days the doctors had no rubber gloves, at least in far-out places. On the evening of the tenth day he performed an

She first studied allopathy, but preferring homeopathy she graduated from this branch of medical science.

Upon her return, in 1893, to Utah Mary built up a large and successful practice. Always patient, kind and conscientious in responding to the numerous calls made upon her, she toiled unceasingly early and late, and at times far beyond her strength. Her firm faith and iron will made her a marvel of endurance in spite of the natural frailness of her body.

The *Deseret News* had this to say at the time of Dr. Van's death:

"The announcement of the death of Dr. Mary E. Van will come as a shock to many readers of the *News* and will cause sorrow in innumerable homes wherever known—and who did not know her? She was loved and admired for the sweetness and purity of her life and her many amiable virtues. Her friends were legion and her mourners are the multitude.

"The demise of this excellent woman, which occurred yesterday at 4:20 p.m. at her home on Third Street, was the finale to a week of suffering during which all that medical skill and tender nursing could do was done for her relief and recovery, but with only partial success. Worn out with incessant work as a ministering angel to the afflicted, the enfeebled frame could no longer retain its hold on the immortal spirit, summoned to a well-earned rest. Surrounded by her children and her children's children, she fell asleep.

"The Eighteenth Ward Chapel was filled yesterday with friends of the late Mrs. Mary E. Van Schoonhoven and her family, who met to pay respects to the departed woman and to show the deep sympathy for the bereaved relatives. All classes and creeds were represented in the gathering for Dr. Van, as the deceased was familiarly known and she was loved and respected by all who were acquainted with her.

"Counselor LaFayette T. Whitney had charge of the obsequies. A male quartette and George D. Pyper, soloist, furnished the singing, Mr. Pyper rendering the song, *Sometime We'll Understand*. Elder Melvin D. Wells and Bishop Henry F. Burton of Farmers Ward offered the invocation and the benediction respectively. Elder Seymour B. Young who had been a life long friend of Mrs. Van Schoonhoven, recounted many incidents in her career, from her girlhood days in Nauvoo, Illinois, throughout the trying scenes of the exodus and the subsequent noble work performed by her in the alleviation of pain and distress among her fellowmen.

"Elder Orson F. Whitney said the deceased was the type of woman that constituted a true lady. Qualities of the heart and mind, not state or station make the noble woman or man. He remarked,

medical field. The Howard home has always been open for meetings of civic groups. The extensive library, and many treasures from the old world and early America, give added charm to the hospitable atmosphere. It is a rare privilege to be associated with her in any civic or cultural group." — Mary E. Gee

DR. EMILY ATKINS

Emily (Emma) Atkins was born in Tooele City, Utah, December 3, 1859, the daughter of George and Sarah Matilda Utley Atkins. Her father was a wealthy contractor and consequently Emma was reared in a home of culture. At an early age she came to Salt Lake City to study under Dr. Romania Pratt who encouraged her to go east and further her studies along medical lines. Upon her graduation she returned to Salt Lake City where she was advised to go to Nephi and set up practice. Many of the older settlers of that community remember Dr. Atkins and speak of her in the highest praise. She came to Nephi in 1884 where her brother was living. He was the owner of a clothing store located on Main and First South Streets, in which she became interested. The Cyrus Foote hotel on the southeast corner of Main and First North became her home. Thomas L. Smith owned a modern buggy drawn by a fine horse in which he took Dr. Atkins on her calls. Emily was always stylishly dressed. Christine Bowers recalls that Dr. Atkins was called to the Bowers home when her father had the measles. The family lived on a farm some distance from Nephi but Emily took good care of her patient and he recovered. George Ord tells of the time when Dr. Atkins amputated the toes from the foot of his uncle Samuel Ord. The family always considered her a wonderful doctor. Naomi Warburton, historian of the Warburton family, says that their records pay tribute to Dr. Atkins' courage.

This promising young doctor met a tragic death in Nephi, February 24, 1889, when only thirty years of age. She was buried in the Tooele City cemetery. Her gravestone is of white marble with a lamb carved on top.

CAROLINE A. MILLS, M.D.

Caroline Amelia Daniels Mills was born in Provo City, Utah, where she attended the Brigham Young Academy and was privileged to study and later teach under Dr. Karl G. Maeser, the noted educator. When Amelia expressed the desire to become a physician he told her it could be done in spite of the fact that it was practically unheard of in those early days for a woman to aspire to any profession. She devoted her time fully to medicine and after her graduation from that institution went into the office of Dr. Howe, where she gained much practical experience. Her spare time was spent in study and research, so much so, that when she told Dr. Howe she was going

to a medical college he discouraged her, saying she knew more than most people who had gone to college. But Caroline realized how prejudiced the public was against accepting women professionally and was determined to get her degree as proof of her ability. After her marriage and the birth of her third child, she went to Iowa where she enrolled in the Iowa State University, completing the four-year course in medicine in three years. Her mother accompanied her to tend the children.



The May 8, 1895, *Provo Evening Dispatch* carried the following item:

"Dr. Caroline Mills, wife of Hon. Frank Mills, Receiver of the Land Office, returned home this week from Iowa State University where she had just been graduated with distinction in the Medical Department of that famous institution, of which university it may be remarked Senator C. D. Clark is also a graduate in the literary and law departments. Dr. Mills will rest awhile. Then she will open an office in Evanston (Wyoming) as a practitioner and will doubtless meet with the success which she so well deserves. Dr. Mills was born and reared in Provo where she now has many warm and attached friends. She was a graduate of the B.Y. Academy—one of the first class that graduated from that institution."

Dr. Mills established her practice in Wyoming. Her daughter, Mrs. D. D. Bradshaw said of these times: "I have seen motion pictures of the life of the early day country doctor, but they didn't begin to depict the sacrifices and hardships that they really encountered. I think the transportation presented the greatest difficulty. It wasn't too bad during good weather when a horse and buggy could be used. But in rainy weather the mud would be so deep that often a team and wagon was necessary; and, in the winter time, when the snow drifted, a sleigh was driven. Ofttimes the trip would be so long that a fresh team and driver would have to be sent to meet her. For most people this would have been a full time job, but she found time to spend with her family—which had grown to five—one son and four daughters. I remember the thrilling tales of Charles Dickens, historical novels by Mulbach, and traveling vicariously to other countries by way of Stoddard's lectures. She mastered all kinds of handwork from crocheting to hardanger; she was also a very fine cook. She did a great deal of writing concerning interesting people and experiences. In fact there wasn't much she couldn't do but most of her spare time was spent in study."

Dr. Mills penned the following lines: "I have longed all my life for the coming of a great teacher, a master. Time is so short, I want to advance faster. I want to learn all lessons before my time comes to go. I want to learn the great mysteries—the power of life over death—levitations—to be able to minister to the sick and suffering, the poor and the sorely tempted—unerringly—no guess work—but with sure results. I have sought until I am weary. Must I die with my quest still unsuccessful. I feel I must learn more—but I am powerless. I know not the way!"

A tribute paid to her by Dr. George Middleton at her funeral said in part: "As a girl Dr. Mills attended the same school as I, the Brigham Young Academy. My best and truest friends have been those who centered about that institution of learning. Something in the atmosphere of it and in the spirit of the old master put ambition into the lives of young people who tried to make something of themselves. And this good woman got the ambition to study medicine, something unusual in that day and even now for a woman. She broke over the ordinary custom and prepared herself for a physician and surgeon. It falls to a physician's lot, if he be a true physician and does things for the love of his fellow man, to do a great deal of charity work. He does it willingly and gladly, thanking God for the opportunity of assisting mankind. God is the paymaster of the poor people. That was the spirit of this good doctor. I dare say you might have seen her in the midnight ride in all kinds of weather, in rickety houses where the wind howled, thankful for the opportunity to do good for her fellow men."

Dr. Caroline A. Mills passed away at the age of seventy-three years—still active in her work to the last. She filled her mission admirably and realized her ambitions. She did become a great doctor!

"DR. VAN"

Mary Emma Greene Van Schoonhoven, daughter of John P. Greene and Mary E. Nelson, was born in Batavia, New York, January 8, 1843. Her father was a widower with several children when her mother married him. He was a brother-in-law to Brigham Young and while living in Nauvoo, Illinois served as city marshal, councilor in the legislative assembly, and held other positions of responsibility in civic and Church affairs. Mary came west in 1852 with her mother when she was about ten years of age. When she was sixteen she fell in love with and married Gilbert Van Schoonhoven who came to Utah in 1856. They were the parents of four children.

"Dr. Van," as she was more commonly known, was educated in medicine and surgery in the University of Ann Arbor, Michigan.